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The Danger of Raising Teachers' Salaries

THERE can be nothing but praise for those who have recently carried on an agitation for better teachers' salaries. There seems to be an aroused conscience throughout the country concerning the plight of teachers in public schools and in colleges and universities also. What gains come from this stirring of public opinion are all to the good. It is true that the results so far are not startling and are not likely to lead the nation's instructors into riotous living; but even a little gain is a gain. To say anything, therefore, which could be twisted into adverse criticism of the move for higher salaries would be unfortunate. Nevertheless, it is time that a word of warning be spoken by somebody.

Of course, there is no need to warn the public against paying teachers too much. With salaries what they are there is little likelihood that the national economy will be upset by the meager advances that have been made even in those communities which pride themselves on their devotion to education. But there is danger that we shall fall into the mistake of assuming that our educational system needs only one thing: money. Other peoples exaggerate our love for money while minimizing their own; but there is some ground for the accusation that we have one universal prescription for all ills, the application of more dollars. If the American people convince themselves that paying twenty-seven hundred dollars a year to a teacher who formerly received twenty-four hundred automatically insures the kind of teaching that children need, education may suffer almost as much as it gains.

The teachers need money on which to live, and there are few greater scandals than the way in which this country has bragged of its devotion to education and then starved the people who furnish it. But we need a clearer understanding of the educational needs of a great nation. We need to know, in the first place, that we cannot pay enough money to "attract the right kind of teachers."

America started out with the belief that every child deserves education at the state's expense. But no one anticipated the ultimate cost of such an ideal. Now that public education has been extended from the common school to the high school and then to the

college and university, the country is faced with educational expenditures staggering even to this budget-hardened people. It would be foolish to imagine that salaries can be paid to the hundreds and hundreds of thousands of teachers required today which would compete successfully with business. We can find the money to pay decent salaries, salaries large enough for reasonably comfortable living and for security; but communities are not likely to pay enough to lure men and women of first rate intelligence and good training by salaries alone. We cannot buy everything.

The crux of our problem is in the attitude of the community toward teachers and in the attitude of teachers toward their work. It has been pointed out in the various discussions of public education that the community is inclined to regard the teacher as a "hired man" who is simply to do what he is told by the local Board of Education. Given our common scale of valuation, perhaps the best way to convince the public that the teachers are important public servants is to make it necessary to pay them more money. But it is not likely that salaries for public school teachers will ever be large enough to demand the respect of those who think in this way. In the old-time community there were three men who were regarded as natural leaders: the minister, the doctor and the school teacher. The regard which the community had for them had no relation to the money they made. Whether the modern community can change its tendency to measure everything by dollars is a question, but it is doubtful whether we can build an adequate educational system unless that attitude insofar as it applies to schoolmasters is changed.

It would be fatal also if the school teachers of the country should become complacent as a result of the present discussion about salaries. That they are under paid is true, but our present system requires not only better pay but continually better teachers. This is why raising salaries in any profession may be both necessary and dangerous. It is like the preacher who was on a starvation salary. He needed more money, but when he got it he preached the same sermons.

U. L.

A Welcome Advance Towards Church Unity

HENRY SLOANE COFFIN

IT is widely recognized that a principal loss sustained by the Christian Church of the Reformation was that of her unity as an institution, with the consequent crippling of her power to hold Christians throughout the earth in one community and concentrate their God-given energies on fields where good and evil were at grips. Freedom and solidarity are almost always in tension. The liberty of the Christian conscience in the Sixteenth Century was won at the expense of the institutional oneness of the church. This disintegration was further advanced in the break-up of national churches into sects by such spiritual movements as those of the Anabaptists, the Pietists, the Methodists, etc., and the further subdivisions which occurred in the settlement of a new continent in the Eighteenth Century and the development of Protestant Christianity in the individualistic atmosphere of frontier life in North America. The missionary movement of the Nineteenth Century carried these divisions of the church all over the Orient and Africa.

The Twentieth Century, under the destructive impact of two global wars, has felt acutely the desperate necessity of attempting to reestablish a united church in order to achieve world community. The Ecumenical Movement is the outstanding fact in the Christian history of the first half of the present century. But thus far its results in the merging of communions of markedly different traditions have been meager. It is accordingly heartening to look to the Orient and hail the work of God in a company of pioneering Christians in South India.

On the 27th of September in the city of Madras a new comprehensive organization of the church has formally come into being. Its establishment is the most significant event in ecclesiastical history since the Reformation. When the World Council of Churches is inaugurated and commences to function, this church will be in advance of all her sisters in having measurably accomplished in her own corporate being that at which the World Council is aiming.

Three churches—the first the result of a merger which has proven its worth over a number of years—have become organically one: the United Church of South India embracing Congregationalists, Presbyterians and Reformed, the dioceses of the Church of India, Burma and Ceylon (Anglican) situated within South India, and the Methodist Church. To-

gether they have a communicant membership of a quarter of a million and perhaps five times that number of adherents.

This union has not been easily achieved. Its first beginnings were in May 1919 when thirty-three men, all Indians except two, one an Englishman and one an American, met at Tranquebar, an historic spot where in 1706 the first Protestant missionaries had landed in India. These thirty-three, after prayer and conference, drew up a statement in which they set forth their purpose:

"We believe that union is the will of God. . . . We believe that union is the teaching of Scripture. . . . We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations, and the present critical situation in India itself, calls us to mourn our past divisions and to turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without: divisions which we did not create, and which we do not desire to perpetuate."

These thirty-three men were chiefly ministers of the Anglican and United Churches. They hoped to include the Mar Thoma Syrian Church—the more progressive wing of the ancient Orthodox Church which goes back to the earliest Christian centuries and is, therefore, more truly "Indian" than the Moslem movement which came in four or more centuries later. But the Mar Thoma leaders, in view of the situation in Travancore where their churches are strongest, have decided to wait in the hope that they may first achieve reunion with their more conservative brethren, and then perhaps bring the whole group into the Church of South India. In 1925, however, as negotiations were proceeding, the Wesleyan Methodist Church responded to an invitation to join in them, and is now a component element of the new church through its South India Provincial Synod.

From the outset of the negotiations the leaders were resolved that the church should not be based upon "the lowest common denominator" of the divided groups, but attempt to embrace all the gains in their several traditions. This would necessitate a

unity which was not a uniformity—a union in which there was liberty for differences in thought, in forms of worship, in methods of work. Their agreed-upon constitution deserves the careful study of Christians everywhere. It is the work of men who believe profoundly in a living God whose Spirit is leading His Church; and therefore in setting forth their Basis of Union they frankly acknowledge that it must not confine a growing church and be allowed to stand in the way of changes prompted by the Spirit. They say:

“None of the uniting Churches desire that the united Church should be forever bound by what seems wise and right to them at the time of the inauguration of the union. By their own acceptance of the Basis of Union and of the initial form of the Constitution, they will endeavor to set the united Church along a certain path. . . . But the united Church must remain free to be led by the Spirit of God in framing its future course.”

Here is a clear determination of the direction along which they wish the church to advance with liberty for its future leaders and members to make under God alterations in its forms and methods to which they may be guided.

Their doctrinal statement reads:

“The uniting Churches accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standard of faith; and acknowledge that the Church must always be ready to correct and reform itself in accordance with the teaching of those Scriptures as the Holy Spirit shall reveal it.

“They also accept the Apostles’ Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith; and they thankfully acknowledge that same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ.

“Thus they believe in God, the Father, the Creator of all things, by whose love we are preserved;

“They believe in Jesus Christ, the incarnate Son of God and Redeemer of the world, in whom alone we are saved by grace, being justified from our sins by faith in Him;

“They believe in the Holy Spirit, by whom we are sanctified and built up in Christ and in the fellowship of His Body;

“And in this faith they worship the Father, Son and Holy Spirit, one God in Trinity and Trinity in Unity.”

They are careful to add in footnotes that they do not intend to demand the assent of individuals to every phrase in the Creeds, nor to exclude liberty of interpretation, or to assert that these Creeds are a complete expression of the Christian faith.

In the government of the church an honest attempt has been made to combine Congregational, Presby-

terian and Episcopal elements. Congregations are safeguarded in their liberty to choose their ministers, to decide upon their forms of worship and to provide their own methods of caring for their members. There is a series of councils from the congregational level up, after Presbyterian precedent, and lay members corresponding to “elders” share in the government and discipline of the church and assist the ordained minister in the Holy Communion. Bishops preside over the churches within a given area, over ordinations, and are to be “chief pastors,” but it is expressly set forth that no single doctrinal interpretation of the episcopate is part of the church’s faith. In the consecration of the new bishops at the time the church was formally inaugurated three existing bishops (Anglican) and presbyters of the South India United Church and the Methodist Church laid hands upon them.

In Forms of Worship, “the uniting Churches recognize that they must aim at conserving for the common benefit whatever of good has been gained by each body in its separate history, and that in its public worship the united Church must retain for its congregations freedom either to use historic forms or not to do so as may best conduce to edification and to the worship of God in Spirit and in truth.”

Hence fixed liturgical prayers and extemporaneous prayers are permissible, and congregations may decide what they find most helpful.

The church is autonomous. But it will strive to maintain fellowship with the churches from which its life has sprung. They hope that it may send representatives to the assemblies of these churches both to maintain the helpful relations of the past and to discharge its own function of promoting unity between one parent church and the other churches from which its members have come. If any church can be truly “a bridge church” it is this body, although it is limited in this function to churches which have more or less profited by the Reformation.

It is frankly admitted that the complete unity of ministers and members within a church of such diverse traditions cannot be instantly accomplished, and that it will require time in which to develop. There is mutual recognition of the ministry of ministers in the uniting churches without further ceremony of commissioning. I was told when I was in Madras, however, by one of the Anglican bishops that he and his colleagues would wish in connection with the inauguration of the church some formal act which would make them, like their newly consecrated colleagues, heirs of the other traditions. Just what form this ceremony would take had not then been determined. It was also expressly stated that any relationships which the uniting churches had with other churches were to be continued. Otherwise this union would separate ministers and members from fellowships which they prized.

The leaders also are fully aware that no legal provisions can safeguard freedom or foster unity without the dominance of the Spirit of unity. In a fine paragraph they declare:

"They pledge themselves and fully trust each other that the united Church will at all times be careful not to allow any over-riding of conscience either by Church authorities or by majorities, and that it will not in any of its administrative acts knowingly transgress the long-established traditions of any of the Churches from which it has been formed. Neither forms of worship or ritual, nor a ministry, to which they have not been accustomed or to which they conscientiously object, will be imposed upon any congregation; and no arrangements with regard to these matters will knowingly be made, either generally or in particular cases, which would

either offend the conscientious convictions of persons directly concerned, or which would hinder the development of complete unity within the united Church or imperil its progress towards union with other Churches."

This is a noble purpose, and will require much painstaking thought on the part of the church's governing councils and leaders.

Many of us in other lands may well wish that our lot might have been cast in South India that we might be in the service of so truly comprehensive and so patently Christian a church. And who can doubt that this splendid example of church union will fail to exercise a cogent influence upon the many communions into which the Body of Christ is now wastefully and cripplingly divided?

A Sermon to German Exiles*

Text: "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee;

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." (Genesis 12:1, 2)

DAILY trains are going out of Freiburger Station, filled with thousands of Silesians. They have to leave their homeland, partly because they are forced to do so, partly because they have sold their last piece of property and no longer have any means of existence. Our hearts ache when we see these trains of misery, guarded by militia, leave Breslau. God's judgment lies hard on the east of Germany. It is by no means easy to say to these parting brothers and sisters a word to ease the weight of their burdens, to aid and comfort them. It can be found only from the One Who is the Lord of all fates, and therefore also of our fate, with whom alone we also want to take refuge in these grave days.

I.

The history of the people of Israel, the biblical history, which, as seen from the New Testament, is the history of the salvation of the chosen people, begins with a parting from the homeland upon the command of God. Abraham has to leave the home of his father, his friends, his homeland, to become a pilgrim of God and to wander to where God will reveal to him the way and his new homeland. And

the promise of blessing is upon this way and this aim. What appears to be a parting turns out to be a fresh start; the mask of a hard, exacting God hides His goodness.

The Lord said unto Abraham: "Get thee out of thy country." Do we understand God's language also in our fate, His word in our situation? We have to be cautious in order not to confuse God's will with our own desires. We may be tempted to speak of God's will where fear and cowardice subconsciously may influence us to flee from our task. One and a half years ago, when the Russians arrived, the church had to stay in order to officiate as long as any of the people of the community remained here and were in need of the aid and comfort of the Gospel. And lo and behold! God richly blessed the hard work of the Evangelical Church in the period of siege and occupation. We were privileged to have the experience of learning what it means to live stripped of all human securities, to live by way of grace alone. We have been especially privileged to experience in our parish group of Breslau a community spirit of brotherhood such as we have never known before, brought about by an extremity of distress.

If, nevertheless, all human hopes which we cherished for our homeland are frustrated, if our community buildings and churches are taken from us, if one street after another is evacuated, then God is speaking His language with us also concerning the injustice done to us. If these things become rife, then God shows His signs to everybody who is willing to live under His word, and reveals to us

* This sermon was preached by the Rev. Dr. Konrad, Pastor of the St. Elizabeth Church of Breslau on the last Sunday on which the congregation was allowed to worship in the church, before it was taken over by the Russians. Breslau has become completely Russian. Only ten thousand Germans remain of an original population of half a million. The author was one of the leaders of the Confessional Church in Silesia and was thrice imprisoned for his anti-Nazi activities. He was dismissed from the University of Breslau in 1935 because of his opposition to the Nazi regime. He has now been appointed Professor at the University of Munster. The sermon is deeply moving, not only as an expression of the Christian faith for anytime, but as revealing the spiritual as well as political trials of the German exiles from the eastern provinces of Germany.

new ways and tasks in which we may recognize His will, and exacts new obedience.

II

I believe the hour of parting only makes it quite clear to us what the homeland means to us. The country of our fathers and of our children; the country, the character of which has developed our souls, which physically and psychically has nurtured us; the country, the buildings and streets, of which, meadows, mountains and forests have a hold upon us unlike any other landscape, because we have been rooted therein for generations. What does the Elizabeth Church, its walls, its bells, its organs, its services, mean to us people of Breslau? Since the days of the reformation, the embodiment of the home of our soul! How we trembled for it during the months of the siege! How we guarded and protected it during the times of incendiaries after the conquest! And God allowed it to stand for us, with its powerful tower, as a sign of His faithfulness and of His charity. And when now every Sunday the Chapel is filled with partakers of Communion, who want to come once again to the Table of the Lord before parting, then we feel how hard it is to leave what is so close to our heart.

And still for us Christians the roots grow deeper. "We do not have our perpetual abode here, but are seeking the future one." Times like these make it clear to us that we are wanderers in our world and not inhabitants, pilgrims of God, human beings who are on the way and who may find our ultimate security only in God's eternity. Property is a loan from God, nothing permanent. We have to use the tangible things of life—so it was said by Luther—as the cobbler uses the awl, as the wanderer the hostel. And that is true also of the precious goods of our homeland. If it is God's will, we have to leave it. But if we actually are moored in His will, then we have in the midst of all the unrest of the time an ultimate security, a refuge, a firm castle of which no power of this world may deprive us. Thus moored, we bear what otherwise would seem to us to be unbearable.

There is One who went through the time, for the birth of Whom there was no space in the hostel, who as Saviour of this earth had no place to put His head, Who bore the fate of misery and death in this world in the solitude of the Cross, and Who by all that gained for us the right to an abode with His Father in Heaven. We have to look to Him when we are afflicted with bitterness about the injustice of this world. In the hardest fate, the highest grace, in deepest suffering, the richest blessing may be hidden. This is the secret of the wisdom of the Cross from which the hard-tested Christian community should take comfort. God doesn't take without giving at the same time. He doesn't demand the grave sacrifice of homelessness without

ennobling us at the same time with a great task and endowing us with the promise of His blessing if we will but trust in His will, and that means in His eternal goodness.

III

Of course we will not march into the promised land where milk and honey flow, though it is the remainder of our German Fatherland, where we hope to obtain a little more security than we have here, and perhaps also the foundation of a new existence. But let us not indulge in illusions. We will appear in the Reich as undesirable guests, as people for whom there is no place, and who in view of the general scarcity will be received jealously as co-consumers of the few supplies. Most of us do not yet know where we will end, and limitless distress and difficulties will tower before us.

And yet not for a moment am I able to give up my belief that God has some purpose in view for us Silesians, that He puts us who are hit so hard to a special task for our people. We do not arrive only as those who want to eat the last piece of our brothers' bread and occupy their last chamber as disagreeable intruders. True, we arrive poor and miserable, but as human beings to whom God came very close at the time of their gravest emergency, and therefore as human beings who have something to offer. We have experienced in a special way what is involved in incendiary and chaos and complete lawlessness. We were and are thrown upon God in our gravest hours, and know now with fateful certitude: This ground will not give way. We have experienced what it means to be a church under the cross, and have found therein an indescribable richness. That we will never give up, and this is our mission.

Poor, guilt-laden and down-trodden Germany is faced with one question today which she will have to answer quite independently of her victors: on what mental and spiritual foundation she intends to continue to live. Will she move towards complete decay in dull resignation? Will she start in brutal egotism and materialism a devastating fight of everybody against everybody? Will she fall in feverish madness for old or new ideologies and lies about world happiness? Or will she understand the judgment and visitation of God and make a new beginning where alone it can be found: in obedience to the will of God, Who alone can guide us the way to life? Germany has not yet understood this fateful question, and certainly not found a clearly determinative answer to it. Should it not make sense that the Silesians will be dispersed over towns and villages as messengers and apostles of thoughts about the ultimate, the decisive? Do not take that in a sense of arrogance! Not that we are more intelligent or more religious than others, or that we want to take upon ourselves an unjustifiable impor-

tance; but as those who have been hardest hit, as people who have suffered the fate of the borderlands, God calls us to our task. We have been through a process of Death and Rebirth which we would not have chosen, but God has spoken to us and we may and shall be witnesses of His word.

It is not essential that we write newspaper articles or address ourselves to publicity in some way; little is to be achieved by display and propaganda. But it is essential that we live as Christians wherever God puts us; that we by our way of life testify for that which we have been imbued with His grace. In this way we may be the salt of the earth and the light of the world; so we will fulfill our fateful task for our people, to be landmarks for the unyielding foundation of life. We have been called to be living cornerstones of the community of Jesus Christ. May God bestow strength upon us that we do not fail in this task, that we prove to be adequate to our calling, that we do not tire or faint by the way-side.

IV

A human being finds his home where he finds his deeply rooted and essential task, where he not only

vegetates but lives out the eternal essence of his life. From this source emanates strength and comfort, grows will-power and devotion. From this source generates blessing. "I will bless thee . . . and thou shalt be a blessing." This promise to Abraham, who was called from his homeland, is also valid for us and our faithfulness. Where the blessing of God is with us, the blessing of the Cross and of grace, the poorest life becomes rich. Grace is not to be confused with external good fortune and external success. To be blessed means to be certain, even in the midst of all our misery and difficulties, that the goodness of God is with us. Blessed are those who love God, whom according to the powerful word of the Apostle Paul "all things serve for their best," also their homelessness, and who therefore must also become a blessing to others and stand in a task full of grace. Thus being called, we are going to bid farewell to our beloved Silesia, if this is God's will; farewell as it must be also from our beloved Elizabeth Church which like a mother has nurtured our soul. We have to thank God for what he has entrusted to us. May He hold us in His arms and guide us.

The World Church: News and Notes

A Criticism of the Stuttgart Declaration

A monthly review, *Die Wandlung*, published at Heidelberg, Germany contains an article by Edwin Gross, a Lutheran pastor, on "The Guilt of the Church," in which a number of questions are addressed to the framers of the Stuttgart Declaration. This was a statement made at a meeting with representatives of the World Council of Churches, by the Council of the Evangelical Church in Germany, acknowledging that they were united with the German people in a solidarity of guilt. It gave rise to acute controversy, being attacked in Germany as a betrayal of the Fatherland and seized upon in quarters outside Germany as an acknowledgment by German church leaders of Germany's political guilt. Dr. Asmussen, the Chancellor of the Evangelical Church, replied to these criticisms in a remarkable article. He insisted that both those who welcomed and those who condemned the declaration were alike involved in a common error. They interpreted the declaration in political terms. Since many of them had ceased to believe in a sphere of existence and meaning outside the political, they could not understand that the statement made at Stuttgart was not a political but a religious declaration. Those who made it were speaking *before God*.

It is at this point that the article in *Die Wandlung* takes up the discussion. The article deserves attention because it raises questions of much wider interest than the particular issue with which it deals.

The writer recognizes that it was the intention of those who issued the declaration at Stuttgart to stand before God. But the question has to be asked whether they really did this? The fact that they turned their backs on the political sphere is in itself no guarantee

that they succeeded in reaching the religious sphere. They may have got no further than the moral level. The church is not always or necessarily what it professes to be, or wants to be; in spite of all its professions it remains what it is.

The fundamental defect of the Stuttgart Declaration, it is urged, is, first, that what was confessed was not the guilt of the *church*, but the guilt of national-socialism and of the German people, and secondly, that the confession made by the church was not really before God but only before its own consciousness and in the light of its own doctrinal standards, that is to say of its own idea. The standpoint of the declaration was thus not that of the publican but of the Pharisee. A confession by the church of its own sin would be a confession of its own specific, historical contribution as *church* to the growth of national-socialism.

In actual fact, the article maintains, the sin of the church was of the same nature as the sin of national-socialism. The root evil of national-socialism was that it refused to acknowledge the radical, qualitative difference between God and man. It arrogated to itself the functions of God, and with a good conscience removed from its path all who refused to accept its faith or to conform to its type. A church commits precisely the same sin when it, too, forgets the infinite distance between God and man, sets up its own infallible standards of orthodoxy and takes upon itself to decide between the wheat and the tares in anticipation of the last judgment.

National-socialism exhibited a demonic fury. The same demonism is manifested in a church which will not brook any ecclesiastical or theological opposition. A church which succumbs to the temptation of suppos-

ing that it has under its own hand the unbridgeable distance between God and man must remain blind to the crucial question whether its own demonic insistence on orthodoxy may not be the ultimate cause of the movement which began in the enlightenment and culminated in national-socialism, and whether political absolutism may not have had its roots in theological absolutism. If the church were to confess this failure, it would no longer be standing in the place of the Pharisee but would have taken that of the publican. Real solidarity in guilt before God between the church and national-socialism would then exist.

The attitude expressed in the words, "Depart from me, for I am a sinful man, O Lord," is incompatible with the claim to be in assured possession of the transcendent. It is the renunciation of any such claim. To stand before God is not something that can be achieved by an act of will. The state of the publican is not an attitude of idealism but a bitter reality. Pharisaism is the embodiment of a principle, but the attitude of the publican is the end of all principles, all new beginnings and all programs. We have to reach that point before the true word of prophecy, which our time so greatly needs, can break forth.

It is impossible to discuss here whether Herr Gross does justice to all that is implied in the Stuttgart Declaration. But it is worth calling attention to his article both because it addresses searching questions to every church and because it is important that Christians in other countries should realize at how deep a level the ultimate questions of religious faith are being faced at the present time in Germany. (Condensation from *Christian News-Letter*.)

Marshall Plan "Last Hope," Says World Council Leader

The Marshall Plan was endorsed in Geneva as "almost the last hope for this confused world" by Dr. J. Hutchison Cockburn, director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches. Dr. Cockburn's statement was the first expression of opinion on the Marshall Plan by a leader of the World Council of Churches, which embraces 116 non-Roman communions in 36 countries.

"The Marshall Plan is of deep significance to Europe, and its value to Europe is not lessened by the fact that it is a mark of highest statesmanship for America itself," Dr. Cockburn declared. "It is a recognition of the fact that the whole world hangs together, which is a supreme spiritual fact of the Christian religion."

Dr. Cockburn added that the importance of the Marshall Plan is enhanced by its appeal to the nations of Europe not only to help themselves but also to engage in mutual assistance. "No nation today can save itself, not even the wealthiest, and the weakness of any nation undermines the strength of every other."

"It is important also to realize," he said, "that in spite of the intricacies of modern life, in spite of difficult arrangements and agreements between nations, which are the common talk and exercise of statesmen, economists, financiers and industrialists, the really important things today for nations to grasp are the quite simple truths of honest dealing, of hard work, of the

right uses of the resources which God has placed at the disposal of His world, and of the need for the strong to help the weak.

"The elementary virtues are at stake today—the fundamental verities, such as honest work and honest pay, consideration for the rights of others as well as insistence on one's own rights. The Marshall Plan has come as a call to nations to get down to the elemental facts of a very difficult situation as the only hope, and, I believe, almost the last hope, for this confused world." (RNS)

Religious Books May Be Sent to Japan

Religious books can now be sent to Christians in Japan, according to an announcement from Tokyo by the Civil Information and Education Section of Gen. MacArthur's headquarters.

Books, magazines and other publications may be sent by organizations, institutions and individuals in the U. S., the announcement said. All publications must be addressed to the Supreme Commander for the Allied Powers with a designation naming the individual Japanese who are to receive them. Outside addresses must specifically say: To Chief, Civil Information and Education Section, General Headquarters, Supreme Commander for the Allied Powers, APO 500, c/o Postmaster, San Francisco. In a corner of the address label the following legend should appear: "For Military Agency: Gift Publications." Inner labels in the package may indicate the intended recipients.

Senders were urged to write a covering letter to the Chief, CIE, listing all the publications being sent, naming the Japanese who are to have them, and giving any special instructions.

Weight limit on gift publication packages is 70 pounds. Donors were advised by CIE not to send anything between Oct. 15 and Nov. 15, when APO facilities are taxed by occupation Christmas mail. (RNS)

William Temple College To Open Next Month

Scheduled to open in October as a memorial to the late Dr. William Temple, Archbishop of Canterbury, the William Temple College, theological training center for women, will be established at Hawarden, Chester, until buildings become available in a university town, it was announced from London.

The prospectus states that "the college will give as sound and as thorough a course of study of the Christian faith and its bearing upon the structure of society as is possible in two or three years." The course is intended for women with a good general education who wish to prepare themselves for church work at home or overseas. Accommodations will be provided for 40 students over 18. (RNS)

Faith and Order Movement to Be Absorbed by World Council

Far-reaching plans for integrating the work of the Faith and Order Movement with the World Council of Churches were discussed at a meeting in Clarens, near Lake Geneva, attended by 50 Protestant theologians from 10 countries.

The conference was the first held by the group, which

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deals exclusively with church unity problems, since before the war. It was presided over by Dr. E. J. Hagan, of the Presbyterian Church in Ireland.

According to the Rev. Oliver Tompkins, assistant secretary of the World Council, the meeting agreed that the Council's general assembly at Amsterdam next year should create a department to continue the movement's work. He said Faith and Order had two tasks: to study and help overcome the obstacles to unity and to preach "the essential oneness of Christ and the churches' obligations to manifest their unity."

Recalling that the Faith and Order Movement, which was launched at Lausanne in 1927, was responsible, together with the Life and Work Movement, initiated at Stockholm two years earlier, for the inception of the World Council of Churches, Mr. Tompkins said the proposed new department would be charged, among other duties, with collecting data on church union schemes for the information of churches generally.

"When Faith and Order enter the Amsterdam assembly as an integral part of the World Council of Churches," he said, "it will come as a bride well endowed with a dowry, not only of money, but, what is more important by far, of vital programs for contributing to Protestant partnership."

Mr. Tompkins said the Faith and Order group would hold a conference five years after the World Council assembly, and that meanwhile the movement will continue its work for church unity. During the war, the movement's activities were halted in Europe, but continued to be promoted in the United States.

Most of the leading Protestant denominations were represented at the meeting, one group included members

of the Anglican, Quaker, Salvation Army and Russian Orthodox communities in Paris, France. Countries sending delegates, besides France, were the United States, Czechoslovakia, Holland, Denmark, Sweden, Germany, Great Britain, Switzerland, and India.

In a report to the conference, Mr. Tompkins stated that the current study of the bases of inter-communion between Protestant churches being made by the movement's Worship Commission is such "as has never before attempted on so comprehensive a scale, and one that may have important consequences."

"It indicates," he said, "the universality of renewed interest in liturgical worship, even in a tradition supposed to be non-liturgical."

A noteworthy feature of the conference was the holding by Anglican leaders of an open communion service for the widely differing confessions represented. Although Anglicans held a separate communion service at the World Student Christian Youth Conference at Oslo, Norway, last summer, they united in a communion service at Clarens, in deference to a Lambeth Conference recommendation for open communion rites at meetings pertaining to church unity. (RNS)

Japan Mission Boards Propose Cooperative Council

Eight Protestant mission boards in Tokyo have proposed the creation of a "Council of Cooperation in Japan." The Council would be composed of 17 members, eight of whom would represent an interboard committee to be set up later, and eight the Church of Christ in Japan. The 17th member would be the moderator of the Church of Christ in Japan, thus giving the Japanese a majority of one on the Council.

The eight mission boards making the proposal which has not yet been adopted, represent the following churches: Congregational-Christian; Disciples, Evangelical and Reformed, Evangelical United Brethren, Methodist, Presbyterian Church in the U. S. A., Reformed Church in America, and the United Church of Canada.

If approved, the Council of Cooperation would have broad responsibilities. It would consider all matters of cooperation between the Church of Christ in Japan and the interboard committee on Christian Work in Japan and its constituent boards and agencies." In addition, the Council would make recommendations to the interboard committee concerning "financial and personnel needs" and "new phases of work" which involve financial and personnel assistance from mission boards.

All recommendations concerning property in Japan belonging to the cooperating boards would be made by the Council through the interboard committee. Missionaries to Japan would be appointed by the cooperating boards and assigned by the Council. The Council would decide whether missionaries are to be invited to return to Japan after furlough. Matters concerning the welfare, salaries and furloughs of missionaries and their boards or societies, however, would be handled by the eight missionary representatives on the Council. (RNS)

Author in This Issue

Henry Sloane Coffin is President Emeritus of Union Theological Seminary.

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